

1: Titiev E-5 (1948) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

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MISCHA TITIEV

273 Frontera became a center for the sale of cheap but powerful
733 liquor.²⁷ Unscrupulous tradesmen, as has already been mentioned, regularly encourage the Indians to drink when a transaction is being made, and alcoholism is currently a major problem.²⁸

264 At meals women used to serve adult men first and children
415 after their elders, but it has become the practice for family groups to eat together. Home made wooden bowls, platters, ladles, and spoons were formerly widely employed,²⁹ but store-bought enamel cups, metal pots and tea kettles, inexpensive "china," and tin spoons are now coming into use.

262 The only universal food tabus apply to snakes and frogs. In
764 addition, young people are forbidden to eat sheep testicles, lest girls develop pains in the breasts and boys suffer from aching
[827] testes. Growing children are not allowed to eat bone marrow, because it is regarded as a "watery" substance that will retard
[832] their development. Furthermore, to ensure that they will not engage in premature sexual activity, adolescent girls may not eat unripe fruit, and grown women must abstain from fish lest, like them, they refuse to settle into permanent homes.³⁰

276 Tobacco smoking, particularly in pipes, is reported to have been widespread among elderly people, especially men.³¹ The absence of native tobacco, and the expense of standard brands have combined to eliminate this custom on most reservations. Such smoking as I personally observed was done by young men who occasionally accepted the offer of a cigarette.

²⁷ Natives most often drink a cheap wine nowadays, fortified by the addition of strong roots, herbs, or nut shells. One big drink often intoxicates them, sometimes to the point of stupefaction. Some manage to ride home, but others fall by the roadside to sleep off the effects.

²⁸ Latham (1909, p. 335) expressed himself strongly on this point.

²⁹ For the manufacture of a wide variety of wooden utensils, see Joseph, 1931a, pp. 53-85.

³⁰ The details of food tabus were obtained only from a single informant, J. M. Collfo. These data need to be checked before they can be regarded as widespread Araucanian beliefs. Some comparative material is given in Guevara, 1929, II: 163-66.

³¹ Guevara, 1911, pp. 253-82. Stone pipes occur abundantly in archaeological deposits.

the blows of the other. One strikes the other full in the face. The latter without immediately retaliating, seems to consider it a point of honour not to show any feeling, but does all he can to increase the other's wrath. "More," he says, "give me more, can't you strike harder? That was a woman's blow. Strike harder." At the same time he advances his face to receive the shower of blows that is sure to follow. When his contender pauses, he repeats his cries and taunts, and if no more blows are forthcoming he proceeds to batter his opponent. When both are tired out they each return to their drinking, as if nothing unusual had happened, as good friends as before, each one extolling his own powers, not, however, alluding to the punishment they had been able to support, but to the number of blows he had been able to strike.

Some little time after the burial of the late chief the Indians again re-united for the election of his successor. This was necessitated by the incapacity of the only living son of the deceased, who under ordinary circumstances should have succeeded his father. He was, however, *extrém* and *extranquetro* (lame and a stutterer), two grave disqualifications in the eyes of the Indians. There were two candidates for the chieftainship, both nephews of the deceased; Loncoguru (Foxhead) and Quilamanqui (Three condors). Both were strong, well made men, and good orators, qualities highly esteemed among the Araucanos. If Loncoguru was the swiftest runner of the tribe, Quilamanqui could hold out longer. Though the horse was not foaled that Loncoguru could not ride, yet who could throw the lasso like Quilamanqui, or swim like him. Loncoguru had fought for two hours with a famous Pehuenche chief and had finally come out victor, but Quilamanqui armed with only a club, had attacked a puma defending her young, and had brought off her kittens, and still wore her skin as a trophy. In such circumstances the election was not easy, and each candidate had a numerous following. The heads of the families, to the number of about one hundred, seated themselves in two long rows, facing each other. Each individual had a jar of cider by his side, which was replenished from time to time by the watchful womenfolk. For about two hours continued a scene hardly to be described. Everyone expressed his ideas at the top of his voice. All spoke together, no one paying the slightest heed to what anyone else was saying, interrupting their discourse only to take long draughts of cider. At last something like order was restored. One of the elder chiefs rose to his feet and addressed the meeting. He was followed by another and yet another. Finally, one of the candidates, Quilamanqui, arose and began a long oration, which lasted for over five hours, and concluded only when the speaker was absolutely exhausted. His opponent next took the floor, but owing to his having probably drunk deeply, while his rival was addressing the assembly, his oratorical powers were completely expended in a little over three hours.

Night had now set in, and most of the Indians were deeply intoxicated, lying around in the utmost disorder. Others who were either of a stronger constitution, or had not drunk so much, were indulging in the most unbridled licence. Many of them seized the first woman who passed near them and staggered off into the

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[827]

disease by bodily contact to a lamb, dog, or chicken, and then killing the animal; using bones and stones, especially perforated stone club-heads (Housse, 1939, pp. 95-97), as talismans; depositing offerings in certain cupped rocks (Guevara Silva, 1911, pp. 211-16); dissolving bezoars (probably scrapings) in water and having horses drink the mixture to make them swift in battle; and passing feathers of certain birds over the body and feet of horses for the same purpose (Rosales, 1877-78, 1:115); using hairs or bits of clothing of a person to harm him (Moesbach, 1936, p. 369). (For fuller details, see Guevara Silva, 1908, pp. 259-61; 1913, pp. 266-69, 272-73, and passim in ch. 5.) 789

(e) *Ritual patterns*.—Some of the more outstanding ones were the following: Aspersions with blood or chicha; the killing of llamas, later of sheep, with extraction of the heart and sucking of blood from same; the use of *Drimys winteri* as the sacred tree; four as the sacred number; ritual recognition of the four cardinal points; and fumigations with tobacco smoke. 788

(f) *Divination*.—Certain forms of divination were used, such as with chicha (Latham, 1922 b, pp. 516-17) and with drops of water placed on stone ax heads (Guevara Silva, 1898, 1:100), but divination was not, it seems, very highly elaborated. (See also under Shamanism, p. 750.) 787

(g) *Omens*.—Dreams figured largely in omen beliefs. A fox bark at night, a mero (*Agriornis livida livida*) bird on the hut, or the cry of certain nocturnal birds over the hut were omens of sickness and death. Owls were birds of evil augury. A fire emitting many sparks or crackling as if the wood were green, and a loika (*Trupialis* sp.) bird singing at the hut door, were signs of guests to come. Certain carnivorous birds following an army or a fox passing near or through the army on march on the left side were bad omens. Rosales (1877-78, 1:165; cf. Guevara Silva, 1911, p. 85) states that twitches felt in the eyelids or the arms were interpreted as omens—a common North American Indian belief, found widely in other parts of the world. (For further details on omens, cf.: Olivares, 1864, pp. 52-53; Guevara Silva, 1908, pp. 313-16, including data on dreams and nightmares; 1913, pp. 281-83; Housse, 1939, pp. 114-15.) [825]

(h) *Taboos*.—Guevara Silva (1908, pp. 226-30; 1929, 2:155-66) lists many taboos; some of these are purely social prohibitions; others may be more of the "negative magic" order. To give just three examples: Snakes were not to be trod upon; good beasts and birds were not to be maltreated or insulted; rotten eggs were not to be put in gardens lest the harvest turn out badly. [827] • 784

(i) *Oaths*.—Both assertory and promissory verbal oaths were common, and oaths were recorded from earliest post-Hispanic times. The person swore by Epomamón (Ercilla, 1910, p. xix), by the sun (Cox, 1863, p. 86; Robles Rodríguez, 1942, pp. 61-62; Milanese, 1898, p. 41), 788

FONTANELS, HEAD SHAPING, BEAUTIFYING THE FACE

856 The closing of the fontanels is considered a normal development,
827 but it was noted that those of a healthy child close earlier than do those
of a sickly one. They are expected to have closed by the time the
child begins to walk. The mother takes notice whether the fontanels
are closing, but no one looks upon it as an event worth celebrating.

304 My informants knew of no custom of skull formation; the face,
however, was molded, at times. Araucanians were not able to identify
adults' skulls (flattened in the inion region and in the temporal regions,
back of the ears) in the collection of Parque Nacional de Lanín, which
were found in interments in the Araucanian country. A 70-year-old
man examined the skulls and remarked, "If our people ever did any-
thing to flatten the head, I never heard them tell about it. Nor did
[184] we ever tie boards to the baby's face, as you say some Mapuche in
Chile do."

In all probability, however, it was institutional to mold the child's
face so that the nose conformed to one recognized as an Araucanian
nose, and one that was thought to beautify the face. Such a nose, not
unlike a Roman nose with its tip dipping downward, was seen on many
older men and women. (Pl. 60.) Since younger persons seldom
possessed such a nose, one is led to believe the custom no longer pre-
vails. A 60-year-old woman was not interested in the custom. Her
father had told her that formerly every child's nose was stroked so
as to bring the nose forward and that its chin and cheeks were formed
also. "But I do not believe in it. The way one is born, that is the
way one is expected to be." According to a man in his seventies, only
an occasional child had its face molded: "If one of our children has
a face so fat that its nose does not show up very well, its mother will
stroke its cheeks backward like this [stroking with palms of both
hands, simultaneously, toward ears]. We do not want our people to
have ugly faces. I am glad to hear that some of those Mapuche in
Chile are doing something to the faces of their children to do away
with those flattened noses that some of them have when they grow
up. Some have ugly faces. We call such faces *chap-doyün* [flat-
nosed]; * the Argentines call them *chatos*."

* All Araucanian words were checked against Félix José de Augusta's Diccionario (1916), if found there. Before using the Diccionario for the pronunciation of words, the reader is advised to consult Appendix A, Phonetic key to the Araucanian language.